

## UNION SERVICES

John R. Mott at Central Union Church.

### RELIGION AMONG YOUNG MEN

Bismarck's Opinion of Students of Universities.

Growth of Christian Students Federation—Established Throughout the World.

Central Union Church was filled with people last evening, assembled to hear the address of Mr. John R. Mott, Secretary of the World's Students' Christian Federation, on the subject of his work. The congregations of the First Methodist and Christian Churches were also present. On the rostrum were: Rev. D. P. Birnie, pastor of Central Union Church; Rev. H. W. Peck, of the First M. E. Church; Rev. J. M. Monroe, of the Christian Church; Mr. H. E. Coleman, General Secretary of the Y. M. C. A., and the speaker of the evening.

Preceding the address of the evening, Mr. Birnie introduced the new Y. M. C. A. Secretary. Mr. Coleman spoke for a few minutes of the objects and work of the Y. M. C. A., and of his plans here. He spoke of his acquaintance with Mr. Mott and the grand work that that gentleman was carrying on.

After being introduced by Mr. Birnie, Mr. Mott said that a great German scholar had truly remarked that the greatest thinkers of the world were young men, the student class. Martin Luther once took off his hat to a party of school boys, and, upon being asked why he did so, replied: "They represent the burgomasters, the chancellors, the scientists and the teachers of the future." Macaulay said that the first men in Parliament, in professional life and business were from the universities. How much more so is this today? In the United States 1 per cent of the men today were college and university. They hold 58 per cent of the political positions; the other 99 per cent hold but 42 per cent of the positions in the public service.

Turn to Germany. On an occasion Prince Bismarck met deputations from all departments of life in the empire. After meeting several, the Prince saw a strong deputation approaching. He made great preparations to receive it, and remarked that it was the most influential of all. They represented the students of Germany. The students of the colleges and the universities teach the teacher, govern the governors.

This fact attaches much importance to the attitude of this class toward Christ and Christianity. In many places they say that Christianity is losing ground among young men. They concede that religion is good for women and children, but is not a study for stronger minds. This is not a study of stronger minds. This is something the Christian world must consider. Is Christianity losing ground among the young men of the world?

There are several Christian organizations among students. The oldest is the Inter-Collegiate Movement of the United States and Canada. It was started about 20 years ago, and since then the number of these organizations in colleges has increased from 30 to 550. In Canada they have been established in all colleges. In the United States all denominational colleges have them; they have been established in all the great independent colleges and universities, and in all the State colleges, save one only. It is the largest student brotherhood in the world; and the greatest work is being and will be accomplished.

The organization is increasing rapidly in its number of believing Christians. In less than 20 years 30,000 infidel and skeptical students have come to accept Christianity. Year after year 3,400 were added to the list.

There are over 19,000 students in the voluntary Bible classes of this movement. Never before has the Bible been more closely studied by students; never has it been more closely scrutinized, and never before has the study of it yielded greater fruits. The societies have led over 4,000 students into the ministry. They were convinced by researches made in these voluntary Bible classes. Skepticism is not on the increase among students. Look into a few of the great institutions of learning and see what you find today. Take Yale. In the first part of the century there was a period when the college contained but one professed Christian. About that time there were as many as six infidel societies in institution. Today it has a Y. M. C. A. with 600 members. There are 300 in the voluntary Bible classes. About 21 of these expect to become ministers of the Gospel; the same number, two of whom the speaker remembered as being from Honolulu, desired to enter missionary work; 10 were officers of a mission branch, which was doing a great deal of good. The mission branch had, at the time the speaker last visited Yale, \$3,000 on hand. "Surely, as we ponder, skepticism among students is not gaining ground," said Mr. Mott.

Continuing, he referred to Cornell. Twelve years ago that institution was characterized as the most godless in America—though it was later found that several others enjoyed this doubtful distinction. But about that time

a Y. M. C. A. was started and rallied 30 members. This number has since increased to 500. There are 200 in the voluntary Bible classes. And there are six or seven professors teaching in these classes. In former years no one in the university could be induced to give up skepticism. Last year 30 gave it up and accepted Christianity.

Take the University of Virginia, that institution noted from the day of its foundation for its infidelity. Sixty students were added to Christianity the last year the speaker visited the school; and in 1896 the last of its professors accepted Christianity. Taken all through, in 1883, Christianity claimed one in three students; today more than one in two are Christians. This is against one in 12 for the entire population. Again, we say that skepticism is not gaining ground.

In Great Britain the movement in colleges and universities was started about three years ago, and the number of societies has increased in that time from 17 to 60. It is most striking the intercollegiate sentiment the movement has created. All of the great institutions are invited on a common platform in the grand movement. As showing the advancement in England the speaker remembered having visited a college where there was no class for Bible study. Now, he said, there are seven. Cambridge had 30. In 1894, 60 students at Oxford and 100 at Cambridge accepted Christianity.



JOHN R. MOTT,  
Secretary World's Students' Christian Federation.

At Edinburgh University more students had accepted the Bible in the 18 months preceding the speaker's visit than in the entire previous history of the institution. Most of them, too, were students of science.

It is commonly believed that students of science are the hardest to convince of the truth of the Bible. This is proving itself not the case. In a Philadelphia college not less than 200 pupils had accepted Christianity. All but one out of the 12 greatest living scientists of England are Christian men. About the same proportion obtains with respect to France. It is proving itself that the more scientifically men look at the Bible, the more reverently they bow to its teachings. There has been no time when the Christian pulse in Great Britain beat more warm.

The movement in Germany started in the gymnasium, but quickly found its way into the universities. Now all of them contain Christian societies. There are five in the University at Berlin. There the movement is now known as the German Students' Christian Alliance. Its beginning is small, but its future is encouraging.

From this point short mention was made of the movement in Norway, Sweden, Denmark, Finland, India, Australasia, South Africa, China and Japan. In the summer of 1889 a meeting was held in Sweden to organize a world's federation, to be made up of all these great national branches. After three days organization was perfected. The general object is to carry on among students of all countries of the world the study of the Bible; to teach Christ, build up and send men out of the colleges and universities to work for Christianity. The movement has established a telegraph in spiritual matters among students. In these days of wars and rumors of wars, this federation of Christian students declares that there shall be no America and England; no Germany and France; no China and Japan. The object is to teach one Lord, one faith and one baptism; one God above all, of all and in all.

There are two great streams constantly pouring out of the universities. One is a stream of good. In it we see the reformation, puritanism, methodism, foreign missions, constructive criticism and study. In the counter stream we see coming out the old Jesuits of France, destructive criticism, French infidelity, American unitarianism, Russian nihilism and the dissenters of Japan and China. All who have relatives or friends in colleges are vitally interested in the issue between these streams; the world is interested. The speaker had once heard a man say that if there had been a Y. M. C. A. in the college attended by Parsons, the anarchist leader, the crimes of Chicago would never have been, and that organization which the world will yet hear from might never have been formed. There are two sides. Everyone must believe that there should be established strongholds and distributing centers of pure evangelical Christianity.

Mr. Mott's discourse was intensely interesting, and was delivered with power and effect. Other lectures will be given during the week by him, to which the general public will be invited.

From everywhere come words of praise for Chamberlain's Cough Remedy. "Allow me to congratulate you on the merits of your Remedy. It cured me of chronic bronchitis when the doctor could do nothing for me."—Chas. F. Hemel, Toledo, O. For sale by all druggists and dealers. Benson, Smith & Co., Agents for the Hawaiian Islands.

## OVER THE TEA CUPS.

Calling is really a delightful occupation under favorable conditions. There must be no feeling of haste, no solicitude about another engagement, no uncongenial presence, no conventional stiffness. Then calling will tend to genuine spiritual growth, in spite of present waste of energy in enjoying this form of human intercourse. Calling affords glimpse of friends in their homes. It opens up new vistas of friends' friends. It suggests new lines of thought. It brings new interests and new points of view. An afternoon of calling, too, can supply the end of thought for a whole week's philosophy, even if the itinerant caller did not recognize new food for thought in her journeying.

My latest paying of visits brings me a threefold reward. A strengthening of friendship in some cases; a certain unbending of conscience in other cases, and in all an instructive experience with the portals of Honolulu homes. Well-kept driveways wind through beautiful grounds and lead to hospitable steps. These are guarded by sentinel palms which point to the inviting open rooms, apparently but just now occupied. Here is the first law in hospitality. Where is the bell? How make one's presence known? Knock at the door? Rattle the blinds? Call to the unseen hostess or boldly proceed to the kitchen, assured that there at least someone may be found? Alas, that the very doorway of a lovely home should be a stumbling-block to the expectant guest!

With the cordial hostess at the threshold, or some obsequious celestial to guide, there is no need of bell or knock. Lacking such gracious leading, one may well be puzzled. The electric lights may be turned on—that button might have been the door bell—or the caller may enter the dining-room and prematurely sound the alarm for dinner. As a last resort one flings down cards and departs with all the sensations of a burglar in his first attempt at housebreaking.

I would have you realize that such tragedies are not infrequent, especially in the momentous "first call." To prevent needless mortification, every hostess in our land should crown her hospitality with this last grace—the convenient bell whose blithe tongue shall announce the coming guest. The tiny electric bell is upon the whole most satisfactory, because its trill can be heard in the remote corners of the large mansion. For the cosy cottage, the modest silver call-bell is enough, or its larger Benares brother. More pretensions are the colonial knockers, and the swinging liberty bells with their dangling cords of red, white and blue. But the fancy that is most poetic is the chime-gong, with its hollow metal hemispheres each vibrating in a different tone.

One thing more I beg. Do not cultivate your consciousness of the un-

calling. Least of all harbor a grievance because others cannot return your visits as promptly as they could wish. You can ruin a bright day by indulging in a frigid bew or a querulous word intended to punish the social derelict. Do not. Rather rejoice in your friends who come; and if they come not, go on your own way rejoicing. Never, as you prize your self-respect and theirs, rail at them for tardiness. Let us not lose the sweetness of life by brooding over fancied slights. The explanations usually come sometime. Meanwhile be great-souled. Cherish no evil thoughts.

To those who are making new homes let me offer a suggestion. Consider long and carefully your driveway and the gate. Remember that they are like a traveling-suit in being your letter of recommendation. Sacrifice your lawn and shrubbery a little if you must—only have your gate calm in its sense of adequacy, and your road wide enough for dignity. Go back to the Sarracenic builders for this thought of hospitality visible even in gates and doors. They made a special study of the entrance. It must be cordial, first of all. Ample, to add symmetry and dignity to the building, yet not large enough for an elephant to pass through. The arched vestibule with its door was their solution. Our greatest success seems to be the porte-cochere, which is hospitable thought running out to meet the guest.

When once a new house is ready for occupancy, there is a resignation to its bald newness that falls upon its inmates while trees and vines are growing. If you did but know it, you can make the garishness far less objectionable by planting two kinds of growing greenery at the same time. The plants that grow quickly and rankly like bananas, the "Honolulu vine," morning glory and the passion flower, will soon make a grateful temporary screen while their less precocious friends, the almandra,ignonilla and perennial shrubs and trees are painstakingly building up their feet and inches to be a permanent satisfaction, once they have grown. SIBYL.

### HELD UP.

Rudolph Hering, Engineer, Has Experience With Robbers.

F. S. Dodge received a letter by the Monowai yesterday from Rudolph Hering the engineer who was here a short time ago on business in connection with improvements proposed by the Hawaiian Government. In it was a short account of how on the night of the 28th of January while traveling to Tacoma on the California, Oregon, the train had been held up. The car in which he and other passengers were, was rifled and the safe blown up. This caused the baggage car to take fire and thousands of dollars worth of personal property was destroyed. Mr. Hering's trunk, also in the car, contained an atlas of the city of Honolulu, photographs, maps and valuable notes all bearing upon the work he has been entrusted by the Government to do. At the request of the engineer Mr. Dodge will furnish him as nearly as possible with duplicates of what he has lost.

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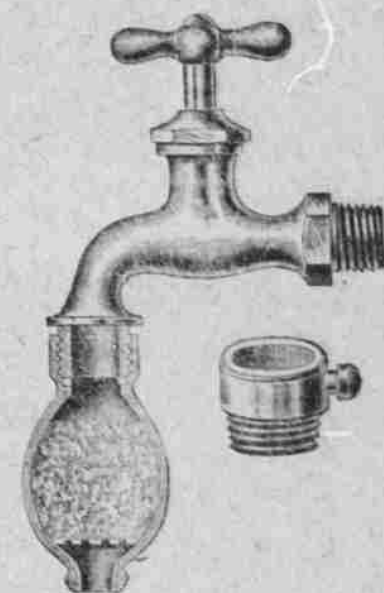
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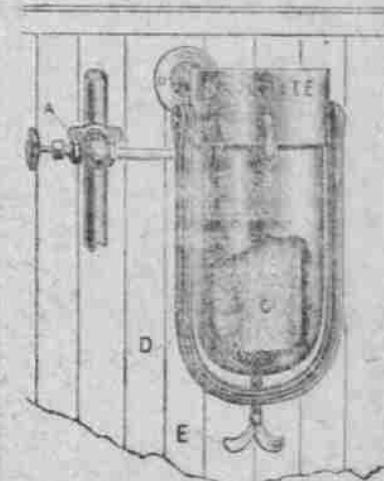
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